171 411 531 These Indians, like the Karajá (ibid.) and Kayapó (ibid., 393) decorate the shaft section between the two cotton bindings with one or more rings of red resin (totayga, chotahypyrynga). In the Tupi tribe, the width of these rings varies from one to eight centimeters. The raw material is cooked in a pot with water by the [462] [252] woman, since, according to the Tapirapé behavior pattern, all cooking in pots is female work, while roasting falls to the men. The cotton thread is also made by the woman. Otherwise, the arrow, like other weapons and their component parts, is made by [422] the man, and usually the owner of the weapon was also its maker.

171 314 Thevet (1, 291) writes as follows of a tree called "Vhebehasou" which is extremely tall, with leaves similar to those of a cabbage and fruits over a foot long which never ripen because they are soon eaten up by wild bees: "In addition, it bears a red gum, suitable to many different ends, which they handle skillfully" [translated from French]. Could it be that the Indians visited by Thevet, that is to say, the Tupinambá of the sixteenth century, used the above-mentioned "red gum" for the same end as the Tapirapé use totayaga?

227 411 The barbed arrow is better suited to the pursuit of large fish than any other, since the barb, by fastening the weapon to the animal's body, not only prevents it from escaping and weakens and kills it, as also happens with mammals, but also facilitates the removal of the fish from the water. The conditions are different, however, when small fish are shot in shallow waters where the arrowpoint easily penetrates into the sand. In such cases the Tapirapé use a small bow (vuirampampí) and special arrows, 60 to 70 centimeters long, with simple rounded wooden points, ten to 20 centimeters long, which are inserted directly into the cane shaft. In harmony with the overall size of these arrows, parrot [237] feathers are used at the tip instead of the plumage of macaws and other large birds used on barbed arrows. In other respects, however, these two types of arrows are identical from the tip of the cane shaft, which is bound with a strip of philodendron bark, to the other tip where the bow cord rests upon the notch, and all the details of the feathered section are exactly the same. As far as the point is concerned, however, it is worth noting that sometimes the small arrows have up to three of those simple, rounded, wooden points instead of just one (see Photo. 30). [Ed., a sentence is omitted.]

533 535 In any case, the greater part of the animal dances and songs that I witnessed dealt with fish. Only the dance of the chankui, that is, "little guan," was also performed frequently. A dance [171] by this name is mentioned by Von den Steinen (2, 313) for the Auetö and Kamayurá as "original" to these Tupi tribes. Actually, [137] those gallinaceans of the Penelope genus, which are easy to catch, abound in Tapirapé territory, and their tasty meat is not barred to either sex. It would be possible to build fine hypotheses about the connection between these facts and the above-mentioned dance, but I shall abstain.

The predominance of fish dances accords with the importance 226 of fishing. The chief fishing period lasts from June to October. During these months, the waters are low and clearer, and in many places it is possible to see all the way down to the bottom. The [133] small streams gradually dry out, and the fish are compelled to crowd into certain stretches of the river and into the lakes. The latter lose their connections with the river, or they are closed off artificially with dams, observed by Krause (2, 409, Fig. 7, and 267, Plate 29), which consist of stakes connected with crosspieces and covered with thick foliage.

The areas thus dammed are poisoned with a vine called chimá in Tapirapé. The Indians pound the water with pieces of this vine, and call the procedure anchimaká. The water turns a purplish blue. Only the very small fry are killed, however. Other fish are stunned. [312] To get drinking water the Indians dig holes in the banks, which sometimes lie no farther than one meter from the poisoned waters, but whose contents, filtered through the sand, are harmless to man. [Ed., a paragraph is omitted.]

[112:60] Another Tapirapé fishing method, which I have already mentioned, is with the bow and arrow. While the large barbed arrow is used exclusively by adult men, the small one with one or several simple wooden points is used by the boys. [Ed., a paragraph is omitted.]

At Tampiitaua I saw a fish trap (chekiá) consisting of a cylin- ●227 drical, funnel-shaped basket made of cane strips (Photo. 22). Aside from this, the Indians showed me a strange object, according to them, used to catch the tiniest fish, which is placed in the water, like the trap, in such a way that the current makes it easy for the fish to get in and impossible for it to get out. This object

227 consists of cane internodes, slit lengthwise in such a way that a ring of the same material placed across the middle of each internode constitutes, so to speak, the common base of two cones formed by the splayed and distended strips, which remain joined only at the tips of the internode, that is to say, at the two nodes (Photo. 31). The Tapirapé name for this "rod-trap" is chekiî-
[192] nayngaua, and the name of the material used is angkamanchyva, the same kind of cane that is used in making arrows. I must
171 confess that I never saw the chekiî-nayngaua in use and have not
227 heard of its existence in other tribes. Among the eastern Bororo, however, there are hair ornaments consisting of cane internodes which are also distended with a ring of the same material and adorned with feathers. [Ed., the remainder of the paragraph and the subsequent paragraph are omitted.]

The strainer (yrupema) of cane strips is used by children and
227 adults of both sexes to catch small fish, as I frequently observed at the village stream. [Ed., the remainder of the paragraph is omitted.]

[112:61] There are couples who go to the fishing waters at
226 night with burning sticks. The fish are drawn by the light, and they are killed easily with a club or bush knife or caught with the hand. [Ed., the remainder of the paragraph is omitted.]

I did not see any fishing with nets among the Tapirapé. [Ed., the remainder of the paragraph is omitted.]

I did not witness any harpoon fishing among the Tapirapé. [Ed., the remainder of the paragraph is omitted.]

Among the Tapirapé, I did not see any fishing with the im-
171 plement of small pointed sticks arranged in the shape of a truncated
227 cone, which is called kutu by the Bakairi (Von den Steinen 2, 73, 74, and 236). It is also used by the Tembé (Nordenskiöld 6, 102 and Map 11), but is not found among the Karajá and Kayapó.

To judge by what I saw, the Tapirapé do not use fishhooks and
227 do not care much for them as gifts. [Ed., the remainder of the paragraph is omitted.]

On a lake whose waters had been poisoned by the Tapirapé,
114 the same author [Krause] (2, 409) saw a few light tree trunks
501 bound together, which he assumed had been used for navigation. As I already mentioned in Chapter 2, I found on the Tampiitaua stream a trunk hollowed out in the shape of a canoe, but lying with

1:Baldus--182 E-5 (1935, 1947)1944-1949 SP22 Tapirapé SP22

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Photo. 30

Small fishing arrows with one and three points.

Photo. 31

"Rod-trap".

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Photo. 32

Funnel-shaped fish trap (chekif) with Ipayva (No. 106) sitting beside it.

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Photo. 33

Roasting fish. (Photo. Father Pedro Secondy, O.P.)

1:Belau--189 E-8 (1936,1940)1944-1946 SP22 Tapiand sp22